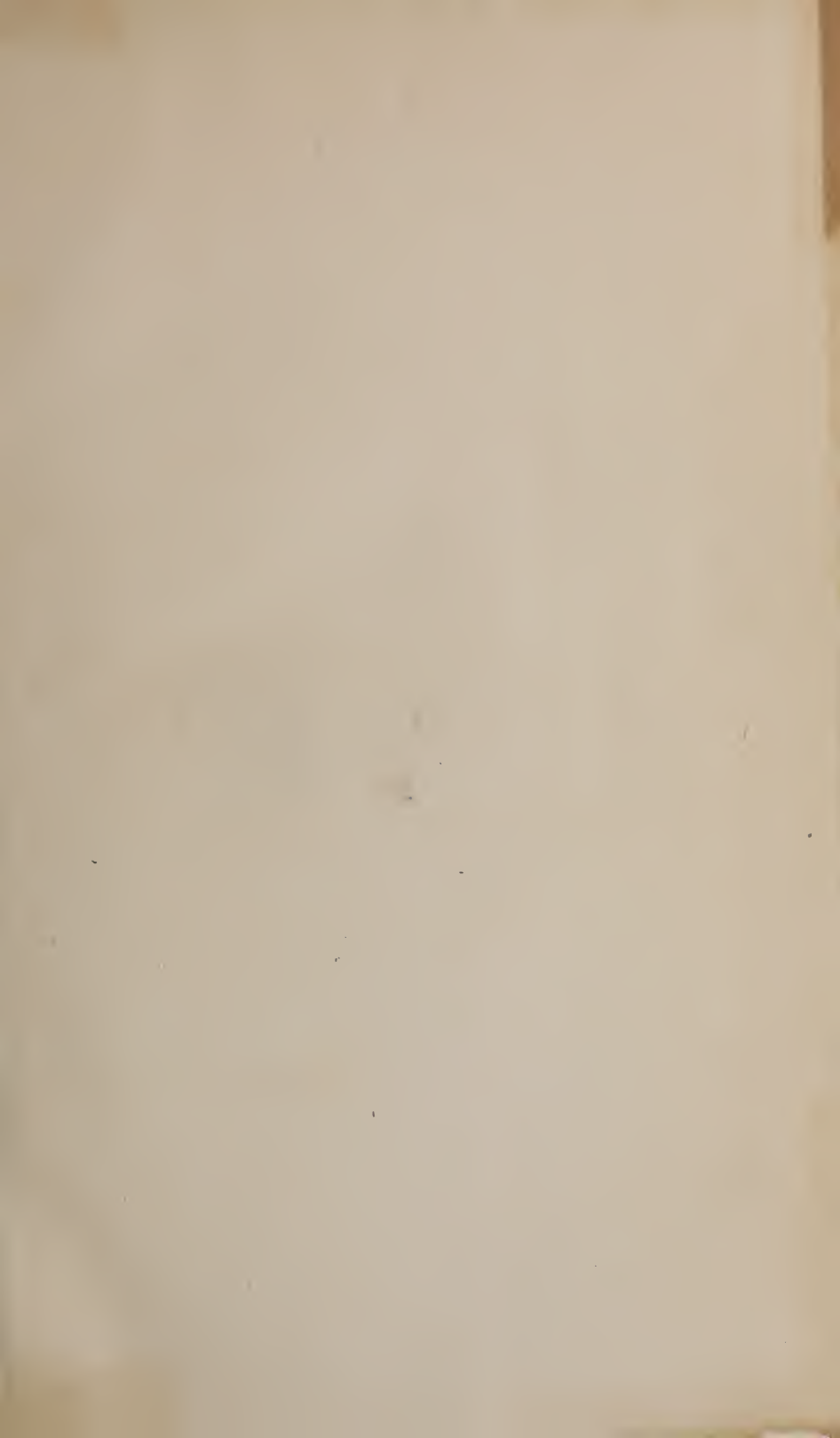


LIBRARY  
Theological Seminary,

PRINCETON, N. J.

No. Case, 85 ..... I .....  
No. Shelf, Sec 1 ..... 7 .....  
No. Book, 29 .....  
No. ....





Digitized by the Internet Archive  
in 2015

THE

# CHRISTIAN WORLD.

---

VOL. XIII.

JULY, 1862.

No. 7.

---

## WATCHMAN! WHAT OF THE NIGHT?

CERTAINLY the signs of the times are full of encouragement. The world has seen nothing like it in all the history of the past. On all hands, obstacles which had hindered, and even prevented, all successful effort to spread the Gospel, are removing in the most remarkable manner. Access to the entire Heathen world now exists. This may be said almost without qualification. India, China, Japan, Madagascar, the Coasts of Africa, the Islands in the Pacific and Indian Oceans, savage tribes in North America, may now be approached and even entered by prudent and persevering missionaries, with good prospect of success. And nearly all this change in the state of the Heathen world has occurred within the memory of the present generation. We do not mean to assert that there are not still many difficulties to be overcome in all parts of Heathendom. "The carnal mind" now, as in all ages past, "is enmity against God." Ignorant and wicked rulers, and besotted priests, interested in upholding idolatry and even the basest superstitions, still live, and are ready to oppose. Even monsters in human shape are not wanting, as is seen in the land of Dahomey. But whatever the obstacles which still exist to impede the Gospel in pagan lands, they are not to compare with those which Christianity had to encounter in the earlier ages of its career. The vast power and far-reaching influence of the great Maritime Christian Nations—England, France, Russia, and the United States—have been felt in a salutary manner over all the continental and insular world that is still Heathen. And thus "the way of the Lord is preparing," even a highway for the Word of our God, in the outlying nations of the earth, even the remotest of them.

A similar change is going on in the Mohammedan world. The respect, and even dread, in which the great Christian Powers are held by the Turks, the Persians, the Moors, and other Mohammedan nations,



has led them to shrink from displaying the Moslem fanaticism and ferocity which they did even long since the present century opened upon the world.

The progress of the great principles of Civil and Religious liberty among the nations of Christendom has opened a large portion of the Papal world, and bids fair to open all the rest before many years pass away. The nations which did the most to give birth and add strength to the Papacy are just those Roman Catholic nations which are now the most prepared to receive the Gospel of our Lord. Italy and France have known by bitter experience the nature of Romanism, and are now receiving the glorious Gospel. So have Spain and Portugal, and the countries which they have colonized. Let us hope that their turn will soon come to hear the tidings of a free salvation, salvation through grace ; not through the wretched penances and degrading and useless rites of the corrupted Christianity for which they are indebted to Rome.

Even the day of Israel's redemption is evidently drawing nigh. Portions of the "Diaspora"—of that wonderful nation which exists now only in its "dispersions"—are evidently more disposed to listen to the story of Jesus of Nazareth than ever before. We can but hope that the time will not now be long before "the blindness will be taken away" from the hearts of the descendants of Abraham, the Friend of God, and their return to the fold of the Saviour whom their fathers crucified, be the signal for an amazing outspread of the Gospel in all directions, as well as the epoch of the outpouring of the Spirit from on High, by whose mighty influences nations will be born in a day.

These are glorious times in which to live, and labor, and give, and pray. O that we were better fit to live in them, and more worthy of the high privilege ! The Heathen world, the Mohammedan world, the Papal world, the Jewish world—all opening for the Gospel which they so much need ! And, what is also cheering, the resuscitation of a real Christianity is going forward in the Protestant world, and obstacles are removing which long had hindered the progress of the Truth. Let us hope and pray that even the distressing war that is still going on within our borders may not only be brought to a speedy and happy close, but overruled by the Saviour for the decided furtherance of His kingdom.



**SINFUL HABITS.**—Be not too slow in the breaking off a sinful custom ; a quick, courageous resolution is better than a gradual deliberation ; in such a combat, he is the bravest soldier that lays about him without fear or wit. Wit pleads : fear disheartens ; he that would kill Hydra, had better strike off one neck than five heads ; fell the tree and the branches are soon cut off.—*Quarles.*

## NOTHING TO SPARE.

"I have found nothing to spare," is the plea of sordid reluctance. But a far different sentiment will be formed amid the scenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury, and have provided for the establishment of children. But in the awful hour, when you and I, and all pagan nations, shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal Mercy! let not the blood of heathen millions be found in our skirts! Standing, as I now do, in the sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or wrapt in the vision of the Lamb, I pronounce the conversion of a single pagan of more value than all the wealth Omnipotence ever produced. On such an awful subject it becomes me to speak with caution; but I solemnly avow, that were there but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains of all the people of America to embark together to carry the Gospel to him. Place your soul in his soul's stead; or rather, consent for a moment to change condition with the savages on our borders. Were you posting on to the judgment of the great day in the darkness and pollution of pagan idolatry, and were they living in wealth in this very district of the Church, how hard would it seem for your neighbors to neglect your misery! When you should open your eyes in the eternal world, and discover the ruin in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the Gospel to you! My flesh trembles at the prospect! But they shall not reproach us. It shall be known in heaven that we could pity our brethren. We will send them all the relief in our power, and will enjoy the luxury of reflecting what happiness we may entail on generations yet unborn.—*E. D. Griffin.*

---

NOTHING MINE BUT GOD.—In the memoir of Mrs. Savage, the sister of Matthew Henry, the Commentator, is this entry in her diary:—"Resolved, To call nothing mine but God." How forcibly does the expression remind us of the Saviour's requirement—"Whosoever he be that forsaketh not all that he hath, he cannot be my disciple;" and, at the same time, of the Apostle's inventory of the Christian's possessions, "All things are yours." Truly, if this be so, "He that loseth his life shall find it."

## NEW GRANADA AND GENERAL MOSQUERA.

EVERY friend of *Religious Liberty* and *Protestantism* in our country ought to take a deep interest in the struggle which is now going on in the Republic of New Granada, or in the *United States of Columbia*, as that country is now denominated by an Act of its Government. This country, which borders both on the Pacific Ocean and the Carribean Sea, is one of the three fragments, although much the largest, of the old Republic of Columbia, of which Simon Bolivar was the Founder and Father. It includes several States, the most northern of which takes in the Isthmus of Darien, and in which are situated the town of Aspinwall and the city of Panama, and the rail-road that connects them. The geographical extent of The United States of Columbia is more than half a million of square miles, whilst its population is nearly three millions of souls.

Of all the people of Spanish South America the inhabitants of this country may be considered to be in some respects the most advanced in political knowledge, and liberal sentiments in regard to religion. This is especially true of the upper classes of society and of the inhabitants of the large cities of the interior, and almost all the towns of the coasts. This has been owing, probably, in some degree, to the influence of some of the more influential men who have traveled and resided much in foreign lands, and still more to the extensive intercourse which has long subsisted between that country and the United States and England.

Some fifteen years ago, the people of New Granada, in the current of the many revolutions which their country has undergone since the breaking up (in 1829) of the old "Republic of Columbia," obtained the boon of religious liberty, full and complete! The Church and State were declared to be separated from each other. And for a little while, that country and our own stood together as the only countries in all Christendom in which there was no union of Church and State. Alas, this state of things was not destined to endure. The Priest-party, including most of the old Spaniards, as well as the low and ignorant masses which in all Papal lands are the most ready tools of Rome, soon overthrew the excellent constitution which noble patriots had established. Rome triumphed, and some of the best citizens of that country went into exile.

But now that country is undergoing another revolution, which we must hope and pray may be successful. General Mosquera, one of the noblest of all the South Americans of our day, who lived for several years in New-York as a merchant, in the days of his exile, is now at the head of the great liberal party, and a large portion of the country has submitted to his arms. The hope is now entertained that he will



triumph over the reactionary party, the party of Rome, and become President of the Republic—a post which he formerly held. Every friend of religious liberty must wish that he may succeed ; for he is known to be an enlightened friend of true liberty and of the Protestant religion. He has many friends in New-York, who have entire confidence in him. With a Protestant gentleman who takes the deepest interest in South America, he is in constant correspondence, and does not hesitate to express his great desire to see the Sacred Scriptures and evangelical Christianity widely diffused throughout all parts of that country.

His expected visit to Carthagena will, we trust, turn to the strengthening of the hands of our Missionary in that city, the Rev. Ramon Monsalvatgé, and may open the way to his having some suitable place for preaching the Gospel put at his disposition. It will be a happy day for the people of New Granada when General Mosquera is enabled to take the Presidential chair, and govern the country according to the enlightened principles which he has so long held.

It is a remarkable coincidence, that whilst General Mosquera, at the head of the liberals, is engaged in carrying forward a Revolution in behalf of true liberty in New Granada, General Paez, who has also spent several years in New-York, is at the head of the liberal party in Venezuela, a country immediately east of New Granada, of which Caracas is the capital, and contending for this like noble object. It will be a fortunate thing if these two distinguished and patriotic men should succeed in giving to their respective countries the blessings of good government and religious liberty—thus opening the way more fully than ever for the Gospel, without which there can be no government that will long endure.

The question of reuniting the countries of Venezuela, with its nearly 1,250,000 inhabitants, and the Ecuador, with almost 750,000 inhabitants, to New Granada, begins to be discussed in certain quarters.—Should that reunion be accomplished, and the whole country be called THE UNITED STATES OF COLUMBIA, there would be a Republic of a million and a quarter of square miles, and 4,500,000 inhabitants, embracing some of the best portions of South America. It would include some of the finest valleys of the Upper Amazon and those of the Orinoco and Magdalena. Its chief seaports would be Laguaira, Carthagena, Santa Marta, Aspinwall, Panama, and Guyaquil. Whether such a consummation is to take place or not, no enlightened Christian among us can fail to see how important it is that the Bible, with all its blessings, should be carried to the people of these countries, as well as all others in South America, and be placed in the hands of all those who can read it. May the blessed day of that whole Continent's deliver-

ance from the chains of ignorance and superstition, in which it has so long and so cruelly been held, and from which its people have so dreadfully suffered, soon be hailed with anthems of joy by Christians throughout the world entire !

## ROME'S POPULATION.

The following remarkable statement respecting the population of the city of Rome appeared in the "Tablet" of the 11th January, 1862. We cannot doubt its strict accuracy.

The census of the population of Rome at Easter, 1861, showed an increase of 10,500 as compared with the preceding year. There were 194,587 persons ; in 1852 there were only 175,000.

There are at Rome 40,000 families.

40 bishops.

1,385 priests.

2,474 religious men.

657 seminarists and collegians.

2,032 nuns.

2,613 pupils in convents and orphan-houses.

Between Easter 1860 and Easter 1861, there were 1,270 marriages, 5,374 baptisms, and 5,013 deaths.

There are 29,283 married men ; 4,332 widowers.

Minors under the age of 14 (males) 29,095 ; single men above the age of 14, 31,936.

There are 55 Congregations of Religious men, amongst which the 2,474 members are divided, viz. :—

Basilians.....	1	Trinitarians.....	70
Benedictines.....	21	Minims.....	36
Camaldolese.....	20	Jeromites.....	21
Carthusians.....	17	Fathers of Penance.....	29
Monks of Vallombrosa.....	8	CANONS AND CLERKS REGULAR.	
Cistercians.....	39	Regular Canons of the Lateran.....	27
Olivetans.....	7	Theatines.....	14
Sylvestrines.....	15	Barnabites.....	28
Ruthenians.....	1	Somaschi.....	32
Antonines.....	15	Jesuits.....	289
Armenians.....	1	Clerks Regulars Minors.....	20
MENDICANT ORDERS.		Servants of the Sick.....	48
Dominicans.....	172	Fathers de la Mere de Dieu.....	19
Observatine Friars.....	212	Pious Schools.....	48
Reformed Friars.....	136	Religious of St. John of God.....	40
Alcantarists.....	41	CONGREGATIONS OF PRIESTS AND FRIARS.	
Conventuals.....	89	Oratorians.....	25
Capuchins.....	196	Oratorians of St. Jerome of Charity...	5
Carmelites (ancient observance).....	23	Doctrinaires.....	33
Carmelites Discalced.....	79	Priests of the Congregation of the Pii	
Servites.....	56	Operaï.....	3
Religious of Mercy.....	5	Lazarists.....	71

Passionists.....	87	In the College of the Propaganda.....	103
Redemptorists.....	31	In the German Hungarian College....	49
Rosminians.....	16	In the English College.....	24
Missionaries of the Precious Blood....	15	In the Scotch College.....	11
Priests of the Society of the Missions..	21	In the Irish College.....	40
Members of the Congregation of the Holy Hearts.....	5	In the Greek College.....	11
do. do. of the Holy Cross.....	14	In the Belgian College.....	6
do. do. of the Resurrection.....	13	In the French Seminary.....	54
Brothers of the Christian Schools.....	56	In the North American Seminary.....	42
Brothers of Mercy.....	30	In the South American ditto.....	45
		At the Benedictines of St. Paul.....	24
Total.....	2,474	At the Ecclesiastical Academy.....	14
SEMINARISTS AND COLLEGIANS.		At the French Pensionnat of the Brothers of the Christian Schools.....	40
In the Roman Seminaries.....	79		
In the Collegio Pio.....	66		
In the Vatican Seminary.....	42	Total.....	650

There are 72 convents of religious women at Rome, of which about 40 take solemn vows.

4 Benedictines, 9 Clarists, 3 Dominicanesses, 6 Carmelites, and sundry others of the Augustinian rule.

There are 138 Dames de Sacré Cœur in three houses, and 72 Nuns of the Good Shepherd. There are 21 Congregations not enclosed.

Sisters of Mercy.....	77	Sisters of Compassion.....	15
Sisters of St. Dorothy.....	39	Daughters of the Sacred Heart.....	29
Maestre Pie.....	61	Sisters of Providence.....	17
Sisters of the Precious Blood.....	24	Sisters of St. Joseph of Cluny....	8
Sisters of Charity.....	41	Sisters of the Cross.....	11
Daughters of St. Vincent of Paul....	20	Daughters of Mary.....	7
Sisters of St. Joseph.....	29		

There were 5,746 soldiers of all ranks at Easter, 1861.

There were also 284 infidels, heretics, or schismatics, and 4,226 Jews.



## FRANCE: Rev. Dr. McCLINTOCK'S LETTER.

The following statements, which are contained in a letter from the Rev. Dr. McClintock, will interest our readers :

DEAR DR. BAIRD:—You have already informed your readers of the conflict between the Society of St. Vincent de Paul and the French government. The dispute is now approaching its crisis. Yesterday's *Moniteur* contained a circular addressed by Count de Persigny, Minister of the Interior, to the Prefects of the various departments of France, in which he reports the results of his late attempt to bring the Society into its proper relations with the government. That attempt was as follows.—The government, you will remember, has never sought or desired to interfere with the charitable labors of the Society of St. Vincent de Paul, to limit its expansion, or in any way to hinder it from carrying out, to the fullest extent, and in the freest manner compatible with the law of the land,



the benevolent objects which alone it professes to pursue. But as the law requires that *all* organized bodies in France shall be under the control of the State, so far, at least, as to report its proceedings, the government has simply required the Society to comply with this law, just as it would require any Protestant organization of the kind to do. As the simplest and most acceptable mode of accomplishing this end, the government proposed to nominate a French Cardinal as President of the Society, which is now under the patronage, or presidency, of a Cardinal at Rome. Persigny, therefore, addressed a circular some time ago to all the branch Societies of St. Vincent de Paul in France, asking whether they would submit to the presidency as thus to be constituted by the government, stating, at the same time, that no other central organization than this would be allowed. The result is that 88 branch societies have submitted to the proposal of the government, while 766 have refused it. In the circular just issued, Count Persigny states that as the question of the organization has thus been definitely settled by the conferences and the legal existence of the Society admitted by an Imperial decree, each of the conferences of the Society will henceforth exist independently of each other, and have no connecting central tie. Count Persigny, then alluding to a letter of M. Baudon, in which that gentleman asserted that he would preserve the centralizing powers of the Society, says that this would be an infraction of the laws which *will not be permitted* by the government. This amounts to saying that the Society must either obey the law, or cease to exist as an organized body. The wrath and dismay of the clerical body—at least of the ultramontane portion of it—is extreme. The better class of their journals express themselves with a degree of moderation; but under this veil a profound sense of irritation is obvious. Thus the *Union* of yesterday uses the following language :

“It will be sufficiently understood that this is the last blow struck at the unity of association, which united the conferences, and constituted the very essence itself of the Society in France. Thus, as we have remarked from the commencement, although there will still subsist isolated bodies, there will be no longer any common bond; there will be local conferences, but no longer a Society of Saint Vincent de Paul. Those words explain every thing. We have no need to add, what feeling of deep regret they inspire us with in the interest of liberty and charity. After thirty years of innumerable services rendered to all the sufferings of humanity—after having acquired, with the affection of the poor whom it assisted, the esteem and the admiration even of those who now strike the blow, the Society of Saint Vincent de Paul disappears as a national and free institution, as an entire work, applying to France, where it was born, and where it has so marvelously extended the resources of its zeal, and the devotedness of its fruitful impulsion. The bond which united its scattered members is broken; the force of aggregation, which, emanating from the centre, gave life to the very extremities, no longer exists for France. We should be false to our conscience—we should be despised by our contradictors themselves—if at this moment we attempted to conceal the affliction which overwhelms us. It will be shared by all Christian hearts; it will be understood and respected, we trust, even by our adversaries and victors.”

The Liberals, on the other hand, are in raptures. The *Siècle* declares that the honor of the Government was in danger of being compromised by its negotiations with the members of the late council-general. Thus, to treat with them



on an equal footing was encouraging their pretensions; it was high time to take other measures, and the circular of M. de Persigny announces the firm intention of at last applying the law to this Society which openly avowed its dependence on a foreign prince, and which, rather than accept a president from the hands of the civil authority, preferred to be directed, in case of M. Baudon's decease, by a polyglot trinity, composed of a Belgian, a Dutchman, and a Prussian. Experience must now have convinced M. de Persigny that no arrangements are possible between the civil power and an association whose occult or ostensible directors were bent on subjecting French society to the domination of that mysterious power which is known by the name of Ultramontanism and Jesuitism. To say nothing of the assemblies of the Society of Saint Vincent de Paul which voluntarily dissolved themselves immediately after the circular of the 16th October, 766 conferences have rejected all the advances of the Minister. What a lesson that figure gives! How can it be any longer pretended that so many men who inscribed 'charity' on their banners had not some object in view altogether different from the one expressed by that word? Who can deny their perverse and anti-French tendencies when we see these representatives of an ultramontane power disdainfully refuse the proposals of the civil power constituted by the French Revolution?"

As if this question of St. Vincent de Paul, added to the Italian question, were not enough to fill all France with tumult, a new one has just been added. The Archbishop of Toulouse has issued a pastoral letter announcing, for this year, a "tri-centenary jubilee," with processions, displays of relics, &c., at Toulouse, in honor of the "glorious events of 1562." These "glorious events" consisted of a battle between Romanists and Huguenots in Toulouse, and of a massacre of several thousand Protestants, after the evacuation of the city, in violation of the terms of capitulation. Think of a Christian (!) Bishop, in the nineteenth century, thus recalling the horrid memories of the sixteenth, and striving to renew the fearful religious hatreds of that dark and bloody time. The public mind is stirred to its very depths by this savage proposal. The ultramontane journals, thus far, have either kept silence with regard to it, or have sought to gloss over the atrocities of 1562, and to interpret the jubilee as simply a ceremony of thanks for a great deliverance of Romanism from the power of its enemies. All other organs of public opinion denounce the Archbishop in unmeasured terms. The following vigorous passage from the *Opinion Nationale* is worthy of preservation in your columns:

"In 1562, ten years before the St. Bartholomew of Paris, Toulouse had also its massacre. Some Protestants were burying a woman, when some Catholics, pretending that the woman belonged to their church, attacked the funeral procession, and got possession of the corpse. A violent struggle took place; a priest rang the alarm bell, and the Catholics fell upon the Protestants, who were much less numerous, and the great majority of the Parliament openly took part against them, marching round the town in scarlet robes, ordering the Catholics, in the name of the King, to assail the people of the Reformed religion, advising them to adopt a white cross as a rallying sign, and to mark it on their houses. Thus organized, the civil war became frightful; the Protestants entrenched themselves in the Hotel de Ville, where they had some pieces of cannon; in order to dislodge them, the adjacent houses were set on fire, and the Parliament forbade, under pain

of death, any one to extinguish the conflagration ; the besieged, however, knocked down the burning houses with their cannon. The Governor of Narbonne was then sent to them as a messenger of peace. Two conditions only were made, that the besieged should quit the capital, leaving there their arms and munitions. That done, they might withdraw from the town or do as they pleased. On the day of the Pentecost, then, on the faith of the treaty, the Protestants left without arms during vespers, hoping thus to execute their retreat with greater security. But loud cries were heard, the crowd rushed precipitately out of the churches, and massacred the disarmed Huguenots without pity. The Parliament caused those who escaped to be put to death, and Montluc, who arrived from Guienne with a reinforcement of Royal troops, was still in time to assist at the end of this slaughter. ' I never saw so many heads fly,' he says in his Memoirs. The number of the victims is estimated at 4,000."

The writer then proceed to show what was the result of the centenary celebration in honor of the dreadful massacre just mentioned. He says :—

" The centenary festival of the 17th May, 1762, was called at Rome ' the Feast of Deliverance,' while Voltaire called it the procession to thank God for 4,000 murders. In his pastoral letter, the Archbishop of Toulouse relates with an evident meaning the pomp of the jubilee of 1762 ; how the procession, which left at noon, did not return until five ; what religious orders were present, with the entire municipal body, and the Parliament in red robes, headed by its first and second presidents ; and the dais carried by eight persons, the senechal, the university, the soldiers, etc. The festival was indeed most brilliant. It had been prepared a long time beforehand. Cloth of gold and silver had been ordered expressly at Lyons for the sacerdotal ornaments, and for the hangings of the resting places which were to be erected in the city ; an ardent and passionate city of the South, with a people easy to excite by displays and spectacles—thus, enthusiasm was carried to its highest pitch. The effect was not long delayed ; the whole of the year 1762 was occupied by three prosecutions for the cause of religion ; that of the pastor Rochette, and of the brothers Grenier, who were executed in February, that of Calas, who was broken on the wheel on the 10th March, and that of Sirven, who succeeded in saving his life by flight. Jean Calas, his wife, his son, Lavaysse, their friend, and the servant of the house, were for a long time in prison, awaiting their condemnation, when the young Minister François Rochette was put to death with the three gentlemen who had attempted to rescue him from the hands of the authorities. Rochette was hanged on the 10th February, on the Place du Petit Salin at Toulouse, a placard being attached to his breast bearing the words ' Ministre de la R. P. R.' (the Minister of the Pretended Reformed Religion.) He was then twenty-six years of age. The three Greniers, being gentlemen, were beheaded. When the turn of the youngest came, who had buried his face in his hands during the execution of his two brothers, the executioner approached, and once more offered him his life if he would become a Catholic. The young martyr quietly replied ' Fulfill your duty,' and placed his head on the block. As to Jean Calas, his history is well known ; he was without any proof condemned to ' be broken alive, to be exposed for two hours on the wheel, strangled, and then thrown on a flaming pile to be burnt and consumed.' Such are the terms of a despatch from the President de Senaut to the Minister M. de Saint Florentin. The President adds : ' this last penalty is a reparation due to religion, the happy change in which made by his son was *probably* the cause of his death.' How well this word ' probably' comes in after the horrible details of the torture ! Those are, then, if not the results, at least the accompaniments of the last and most brilliant jubilee of Toulouse, that of 1762. Is it that which they wish to call to mind ? Is it that which they wish to bring back to us ? Is it thus that must be interpreted those sombre words of the Archbishop, ' renew the chain of the past' ?"



## A NOBLE RESPONSE.

AN excellent and very dear friend of the cause in Baltimore, whose face and name have long been known to us, having read in the papers an abstract of our late Annual Report, in which the desire of the Committee was expressed to employ twenty-five Missionaries in Italy this year, and even fifty, if the means should be furnished, writes to say that he will support one of those missionaries, if the cost does not exceed two hundred, or two hundred and fifty dollars a year. This is a noble response to our appeal. For the sum of \$250 we can support a good Protestant Missionary in Italy, an experienced native of the country. Who will imitate our good Baltimore friend? Blessed be God, we have several friends that now give \$200 a piece every year. But we wish the number was many fold greater. But God will give them to us, we trust. The work is His, and all who take part in it, must remember that He is the great Master of the vineyard, and expect their reward from Him. To support a Missionary—an evangelist, a colporteur, to distribute the Scriptures—in ITALY! What a blessed privilege! Who would have thought five years ago of ever having the opportunity to enjoy it?



## THE AMERICAN CHAPEL AT ROME.

WE have much pleasure in stating that the Rev. C. W. Butler, D.D., an able and excellent minister of the American Protestant Episcopal Church, has gone with his family to Rome, for the purpose of taking charge of the American Chapel in that city. It would certainly be difficult to find any one more suitable or competent for the post, whether regard be had to talents, piety, zeal, or true Christian charity and liberality. Dr. Butler is in every sense a Christian gentleman, as well as a faithful minister of Christ, whose services as such have been greatly blest in Washington, Cincinnati, and other places where he has labored. We take pleasure, also, in saying that he has long been a friend of this Society, and for years one of its Vice-Presidents, as he is still.

The American Chapel at Rome was first opened by this Society in 1848, when the late Rev. George H. Hastings, who had labored for two years as a Missionary for the Society at Marseilles, was sent thither for that purpose. During ten years the service was sustained by the Society, and always excepting the first two winters, in the house of the American Ambassador. Three years ago the service passed into the hands of our Episcopal friends, whilst the Hon. John Stockton was the

Ambassador. Last winter, there being neither Ambassador nor Chaplain (American) at Rome, the Executive Committee requested the late Rev. Dr. Bethune, who had gone to Europe for his health, to occupy the post, at least temporarily until either they or some other body could make more permanent arrangement. But it suited neither the health nor the previous arrangements of that distinguished man to accept this appointment. Nor were the Committee able to make any other.

But now the Chapel will be reöpened under good auspices, and we wish it all success. We hope that our American Christians who may visit Rome will not only attend the ministry of Dr. Butler, but call upon him and make his acquaintance. Dr. Butler is a man of such a truly Catholic spirit, that his appointment to Rome ought to give great satisfaction to our American Christians of all denominations.

There are now four good American Chapel-services on the Continent of Europe—without including what is called *The American Chapel* at St. Petersburg (Russia), all of whose ministers, excepting one, have been Englishmen. These four Chapels are at Havre, Paris, Florence, and Rome. The events of the present war have made all true Protestant Americans feel more than ever the importance of having the Gospel preached to them in Europe, and especially on the Continent, by their own countrymen. This we say from no desire to disparage or undervalue the English or other services in the cities on the Continent; but in reference to the unpleasant developments of feeling, not to say prejudice, which the state of things in our country has produced in many places in Europe, and especially in those cities where the Americans are usually most numerous.



### THE LATE REV. G. W. BETHUNE, D. D.

It is with the deepest sorrow that we undertake to write these few paragraphs. We first saw this distinguished man in 1822, when he was a student in Dickinson College. This acquaintance became intimate in 1823, when he came to Princeton and entered the Theological Seminary there. We had known his excellent father at an earlier day, having often seen him at the meetings of the Board of Directors at that Institution, 1819–22.

The earliest days of Dr. Bethune's ministry were spent, if we remember rightly, in Savannah and other places in the South, but in 1828 he entered the Ref. Dutch Church and settled at Rhinebeck, where he preached three years. A like term of years he spent in Utica, (1831-'34), and then fifteen years (1834-'49) in Philadelphia. The remain-



ing thirteen years of his life were spent in Brooklyn and New-York.—From 1823 till the spring of 1861, a long period of almost forty years, many were the occasions on which we had the pleasure of meeting him in social life, as well as of hearing him in the pulpit and on the platform. When the writer was about to go to Europe with his family in the spring of 1835, Dr. Bethune attended a select, though somewhat public, meeting held in Philadelphia in behalf of the mission, and gave to the enterprise the aid of his eloquent words in the most effective manner. And two years later, we had the pleasure of seeing him often at our Saturday evening religious soirées in the Rue de la Paix, Paris, where he took great delight in expounding the Word of God.

In subsequent years—at the organization of the Foreign Evangelical Society, and on many anniversary and other occasions—we had the pleasure of hearing his noble voice advocating the cause of the Society of which he was, we may remark in passing, a Vice-President. One of the ablest sermons ever preached before the Society, or any other in this land, was preached by him. And when he went to Europe, last autumn, the Executive Committee, at the suggestion and request of one of his most intimate friends, appointed him minister of the American Chapel at Rome; and when informed that his health and previous arrangements would not allow him to accept that appointment, they requested the Rev. Mr. Hall at Florence, who had been authorized to open an American Chapel in that city, so to arrange matters as to enable Dr. Bethune to employ to advantage his gifts as a preacher of the Gospel in that important place, as far as his health might permit. And during the few weeks he was there he did preach several times for Mr. Hall.

It may well be imagined, then, that we received the intelligence of Dr. Bethune's sudden removal from the scenes of earth with much sadness. He was indeed one of the greatest men of our country. His mind was surpassingly cultivated and polished by classical studies, and his style was as clear and forcible as it was elegant. He has left several published volumes and many separate sermons and orations, that attest his great excellence as a writer. As a preacher he had few equals; as an orator, in the best sense of that epithet, he had no superior, whether in the pulpit or out of it. His Speech at the Madiai Meeting in the Metropolitan Hall, in 1854, never was surpassed, either in regard to matter or manner, by any speech of the same length ever delivered in this country. His wit, so truly Attic, his humor, always refined and worthy of the name, and his admirable powers of conversation, ever made him the centre and soul of the social circle, and rendered him a most welcome and honored guest in every class of society. Take him all in all, Dr. Bethune was certainly one of the most extraordinary men

whom our country has ever produced, and it will be long before we shall look upon his like again.

In the death of such a man, so sudden, and so far away, there is something inexpressibly mysterious and affecting. We can scarcely be reconciled to the thought—alas, that thought is an unchangeable *fact*—that we shall see his animated and glowing countenance, and hear his thrilling eloquence, no more forever ! And it will be a long time before we can cease to think of him as still an inhabitant of the earth, although in some distant land.

---

## THE SPIRIT QUENCHED.

BY REV. J. A. ALEXANDER, D.D.

THERE is a time, we know not when,  
A point, we know not where,  
That marks the destiny of men  
To glory or despair.

There is a line, by us unseen,  
That crosses every path ;  
The hidden boundary between  
God's patience and his wrath.

To pass that limit is to die,  
To die as if by stealth ;  
It does not quench the beaming eye,  
Or pale the glow of health.

The conscience may be still at ease,  
The spirits light and gay ;  
That which is pleasing still may please,  
And care be thrust away.

But on that forehead God has set  
Indelibly a mark,  
Unseen by man, for man as yet  
Is blind and in the dark.

And yet the doomed man's path below  
May bloom, as Eden bloomed ;  
He did not, does not, will not know,  
Or feel that he is doomed.

He knows, he feels that all is well,  
And every fear is calmed ;  
He lives, he dies, he wakes in hell,  
Not only doomed, but damned.

O where is this mysterious bourn,  
By which our path is crossed ;  
Beyond which, God himself hath sworn  
That he who goes is lost.

How far may we go on in sin ?  
How long will God forbear ?  
Where does hope end, and where begin  
The confines of despair ?

An answer from the skies is sent :  
" Ye that from God depart,  
While it is called TO-DAY, repent,  
And harden not your heart."

---

LUTHER'S FAITH.—When Charles V. imperiously required the Augsburg Confession to be abandoned, and gave the Protestant leaders only six months more in which to make up their minds finally, the cause of the Reformation was thought hopeless. But Luther exclaimed : " I saw a sign in the heavens at night ; the stars, the hosts of heaven, held up in a vault above me ; yet I could see no pillars on which the Master had made it to rest. But I had no fear it would fall. Some men look above for the pillars, and would fain touch them with their hands, as if afraid the sky would fall. Poor souls. Is not God always there ?"

## THE FOREIGN FIELD.

WE have this month a great deal of intelligence from some portions of the Foreign Field—more, indeed, than we can find room for.

FRANCE : EVANGELICAL CHURCH OF LYONS.—Under date of May 7th, the Rev. Mr. Cordes writes thus :

SOME time has elapsed since I had last the pleasure of writing to you.—The delay is owing to a collecting journey which had called me for some weeks from my post, as the same cause is at this moment detaining two of my fellow laborers away from the field of our common mission. It is never without pain that we yield to the necessity of quitting our immediate work station, yet when the necessity exists we must submit and say *Deus providebit*.

Our resources have seriously suffered from the immense diminution of activity in the silk manufacture,—the staple source of labor to one-third of the population of Lyons, many, very many of whom have long since been turning their famishing looks towards the shores of the West, in hopes of a renewal of the accustomed demand for work, so distressingly suspended almost entirely, in consequence of the war. At the same time we have, however, "lifted up our eyes unto the hills from whence cometh our help," assured that "our help cometh from the Lord who made heaven and earth."

Some help has been sent, and thankfully received—more is needed, and is patiently expected.

Meanwhile the Gospel is maintaining both its ground and its progress. We have had the privilege of receiving, in the course of the year, forty-six new members at the Lord's table, (23 converted Romanists) whilst about sixty serious inquirers are remaining inscribed as candidates for membership. We can scarcely ever admit a candidate as

a member except after a more or less lengthened period of trial, such being necessary in order to make manifest the *real motive* by which applicants are actuated, and to avoid abrupt admissions of such as might be tempted—within the vast range of the poor with whom we have to do—to come for temporal relief rather than from true spiritual wants. We have now and then experienced disappointment, yet we are thankful to say these cases are but exceptions. Hundreds, nay, thousands of immortal souls have, in the course of years, been brought savingly to the knowledge of the truth.

Allow me to relate an instance of fidelity on the part of a poor aged female, who having been led to attend Chapel for some time, fell ill, and requested admittance into our sick-room (Infirmary), which she preferred to the public hospital. She was received, and listened attentively to the service performed in the room every day. Soon after her entrance two ladies came in an elegant carriage and paid her a visit in order to persuade her to retire from the place, and replace herself under their patronage. Why had she left her church and her old protectors, and placed herself amongst the adversaries of the church? And what could prevent her, even at that moment, from returning? Every thing was at her service, medical aid, bread, coal, supplies of every kind, if only she would re-embrace her good old religion and come to mass as heretofore. The poor woman, though thanking the ladies for their generous offers, declined, and



said she felt happy in receiving Christian consolation there, and did not wish for any other nor require any other aid. The ladies retired, but renewed their visit a few days afterwards, for the purpose, of course, of renewing their warfare. Her faith was assailed as being heretical,—her interests, spiritual and temporal, represented as in great danger,—old friendships and traditions, older still, recalled to mind,—but the poor sick woman remained unshaken, and refused to listen. Whereupon the ladies, greatly astonished, exclaimed—What then can have been the cause of your great perversion? She took the New Testament in her hand, and holding the sacred volume up before them, said, This is the book that is the instrument of my conversion, *not perversion*. The ladies withdrew, deploring the sad obstinacy of an incorrigible, heretical apostate. On leaving the ward they were met by a female servant to accompany them out, and said to her, Well, we hope *you* at least are not a heretic. “No, ladies,” said the maid, “for I have through mercy found at the Evangelical Chapel that peace for my soul which I had been, during twenty long years, seeking in vain in all the penances and confessionals to which I have had recourse.” “What!” they exclaimed, “you also an apostate? We will pray for your return to Mother Church.”—“No, Madam, if you please, spare yourself that trouble,—for I am too well grounded in my Bible faith and too happy in it.” The ladies left, and not many days afterwards, the poor, sick female fell asleep in Jesus, whilst the maid is continuing to rejoice in her Savour.

But we have another instance of fidelity to record. Our friends at Sarn Bel (one of our stations a small distance from Lyons) have been threatened with

a fresh law-suit, if they did not forthwith give up their religious meetings, which have been condemned six years since, when each individual member was fined sixteen francs. But since that time, not only have these brave country people courageously continued their public worship under the preaching of our Evangelist, but even at the present juncture, when menaced with proceedings which, if carried out, may expose them to imprisonment, they are faithfully persevering. The public officer, who had come last Sunday week to see and report to the authorities what was doing at the meeting, attended the entire service; and then, having counted the number of persons present, and taken a few of the names of some, retired, saying that his office annoyed him, for what he had listened to was better than any thing he had ever heard.

We are in communication with the authorities on the subject, and hope the matter will be dropped, although we have not, up to the present day, any reply to our representations.

Believe me, dear brother, most affectionately yours, in the bonds of the Gospel,

C. A. Cordes.

---

#### EVANGELICAL SOCIETY OF GENEVA.

We have received the 33d bulletin of this excellent Society, which has been in existence thirty-one years, and whose labors in France are chiefly confined to the Eastern Departments. Nevertheless, it has for years employed faithful missionaries in the Western part of that country, particularly in the old Provinces of Saintouge, Poitou, and Vendée. During the last winter the Society had twenty colporteurs at work, whose labors appear to have been quite successful.—They report a fact which has been confirmed in all the fields in which they



have labored, namely, that at every succeeding visit to the same village they find an increasing desire to possess and understand the Word of God. The good seed which they are sowing is not lost. In some places, it is germinating; in others, the stalk is growing up; and in others still, it is crowned with the maturing grain in the ear.

The evangelists and ordained ministers whom the Society is employing are doing a good work, and meet with much encouragement.

Besides its labors in France—which is its *foreign* work—the Society has much to do in the City and Canton of Geneva in many ways. Withal, it sustains the New Theological School, for the training up of pastors, missionaries, evangelists, etc. At the head of that Institution are those distinguished servants of God, whose praise is in all the churches of Switzerland, and of the world entire—the Rev. Drs. Merle d'Aubigné, Gaussen, Pilet, and others.—Few Societies in the world have done so much good, according to its means, as The Evangelical Society of Geneva.

#### SWEDEN.

A few weeks ago we received a brief letter from the Rev. George Scott, of Birkenhead, which stands in the same relation to Liverpool that Brooklyn holds to New-York, in which he tells us some interesting things about Sweden, a country in which he spent some of the happiest years of his life, laboring to revive religion in Stockholm as well as in the provinces of that kingdom. Among other things he tells us of the death of Mr. *Tellström*, the excellent missionary among the Laplanders in the North of Sweden, an interesting sketch of whose life and labors Mr. S. wrote whilst in this country in 1841, and which was published by John S. Taylor, then a bookseller in Nassau-street. This ser-

vant of the Lord died at his post at the age of fifty-one. And now whilst we are making up the present number of the *CHRISTIAN WORLD*, we have received the following letter from our Missionary, C. O. Rosenius, which we lose no time in giving to our readers. The news from Finland which it contains will be read with interest.

STOCKHOLM, May 16th, 1862.

ALTHOUGH I shall not have time to write a long communication, I hasten to acknowledge the receipt of your letter of April 15, and the enclosed draft from your Society, all of which was sent to me through our common friend, Rev. Geo. Scott of Birkenhead, England. I shall scarcely be able to make you understand the pleasure with which I received both a few lines from the hand of my dear friend, Dr. Baird, and the quite unexpected and rich gift of your Society. In these times of war and disquietude in your land, I could not think that you would remember me in such a way; and when you add to this, that our Evangelical-Fatherland Institution, that has been in activity only during these last years, with its four periodicals and considerable sale of books, has been a most innocent cause of a diminution in the spread of my periodical and books, things which sometimes arouse reflections in the poor human heart—you may perhaps feel that your gift was so much the more welcome. Pray, present my thanks to your Board.

Your note gave me a most useful direction as to the reports I hope to be able to send you hereafter, as I see that you wish to get news not only from Sweden, but also from Finland, Norway, and Denmark. It will certainly be more easy for me to give you some interesting facts, as the field where I may collect my communications is thus defined. I have once before told you that in the course of the years my own activity has taken a more settled and uniform character; there is not much to say about it. As to Sweden I have already communicated to you the most striking and prominent instances of the work of the Lord among us. I am therefore willing to give you some news from

our neighbor-lands, in proportion as I become acquainted with what can be of interest to you. This time I am not prepared to give you more than some details of one branch of Christian activity in Finland—the *mission among the heathens*. Here in our land we have witnessed with astonishment the swift progress of this work in Finland—that regretted land, dear to Swedish hearts—since Alexander II, the new Emperor of Russia, has loosened the bonds which before checked the zeal of Christian love in that direction, and forbade the Finlanders to give their money to the evangelization of the heathens. Soon after the removing of those bonds the Finnish Missionary Society arose, three years ago, and has already displayed a great deal of activity. In their account for 1861 they give us some very interesting details of their work.

Their activity has hitherto consisted partly in the publication of missionary papers and tracts, and partly in supporting foreign Missionary Societies. Last year the missionary papers were spread in 4,550 copies. Of the missionary tracts, intended to awaken among the people a more lively interest in the missions, 19,000 copies have been sold, and 25,000 copies of new ones printed during the year.

A preparatory missionary school is intended to be opened at Helsingfors in the course of this summer, and nine Finnish youths have already presented to the Society their desire of devoting themselves to the service of the Lord among the heathens.—Two other Finnish students will, at the expense of the Society, be sent out next autumn to one of the missionary institutions of Germany, in order there to be developed for their high call of going out as missionaries in a heathen land.

In the meantime, as the residue from preceding years amounted to 16,300 dollars, and the income of the year to about 11,000 dollars, and as the Society wished as soon as possible to use this money in the service of the Lord, they have sent large sums to foreign Societies, and even appointed to support, as missionaries of their own, two young Germans, who have got their missionary education at Leipzig and are now working at Chata Nagpoor in India.

This may certainly appear very trifling to you, who, with the wide resources of a large and rich country, free from every hindering bond, and where the cause of missions has been known and embraced with interest for so long a time—have done so much. But we must of course look upon this work of our Finnish friends in a quite different way, when we compare what they have done in the short time they have enjoyed some religious liberty, with the little we—free as we are—have till now been able to do for missions among the heathens.

When I communicate to you this news from Finland, as a fruit of the enlarged religious liberty, which even the Emperor of Russia has felt himself obliged to give to his subjects, I cannot but remember that I am writing to a man who has employed so much of his activity to work out such a liberty by the monarchs of Europe. But all things are of God, both the will and the power to work, as well as the fruits of our work—and all will tend to the glory and praise of His name.

I am sorry not to have given you any news from us for so long a time; but I will now really try to write once in three months, especially as I see, through your letter, that you wish to have more frequent communications from us, if they even be shorter.

Present my compliments to your respected Board. Your affectionate and thankful brother in Christ. C. O. ROCENIUS.

#### BELGIUM.

We have received an interesting letter from our friends in Brussels, acknowledging the reception of a recent grant which the Committee made to the Evangelical Society of Belgium. From it we learn that the good work of the Lord makes steady progress in that little kingdom. We are pleased to see that God has raised up friends who aid the Belgian Society in its important labors.—In our next number we shall try to find room for some interesting extracts respecting the advance which the Truth is making in that country.



## ITALY.

Our readers will be greatly interested, we are sure, in the perusal of the following letter from the Rev. E. E. Hall, the Society's Missionary-Agent at Florence. It gives us information respecting a most important movement in Italy, that of the "*Italian Church*," to which we have several times referred in the pages of this Journal. It will be remarked that Mr. Hall's letter was written on the 28th day of April, the day after Dr. Bethune's death. In a note which accompanied the letter which we give, Mr. Hall says: "The death of Dr. Bethune has been a great shock to us all. He had been very kind to me, and was becoming interested in my work; and on Saturday wrote a letter [unfinished] to a friend in New York, in which he speaks with great favor and encouragement of my work here, and asks money to aid me in it. Mrs. Bethune says she will forward the letter. I had hoped much from his stay here, but God's ways are not as our ways." In a subsequent letter, Mr. Hall speaks of his giving up his time for the last fortnight to such kind offices as Mrs. Bethune needed in her afflicted and invalid state, and that the day following he was going down to Leghorn to see the remains of Dr. Bethune properly shipped.

FLORENCE, April 28, '62.

YOUR readers may be interested in a brief notice of the operations of the "*Italian Church*," as it is called, whose leading representatives are Dr. Desanctis and Prof. Mazzarella.

Not long since, Count Guicciardini made a report of his visits to many places where the Italians have established religious services, in which there is abundant testimony to the increasing numbers who frequent the evangelical meetings. The opinion is also expressed, of which also there is abundant proof, that many towns and villages are

anxiously waiting for religious teachers and evangelists. Twenty-five cities and villages are named where religious services of some kind are maintained.

In Milan, where, a short time ago, only a small number were accustomed to meet for conference and prayer, evangelical meetings are attended by several hundreds.

Some conversions are reported among the soldiers of the garrison in Pavia, and also more or less interest in the city and neighborhood. In Brescia, the Evangelical Society is reported as full of life, united, and abounding in love. There are many in that town, as in all parts of Italy, who are known to read the Bible, though they are not yet ready to confess Christ openly.

In Bologna two Evangelists have gathered a small congregation, whose members take great pleasure in the study of the Word, and are evidently growing in grace. One of the brethren, who is said to be well instructed, and remarkable for piety, has recently left a lucrative situation to minister to the brethren in Bologna, and, as far as possible, in the vicinity of the city.

In Novara, and three neighboring villages, regular meetings are held for Bible-reading and mutual instruction. A numerous assembly is found in Turin, where the brethren are beginning to contribute towards the expenses of the meeting, and also to the relief of the poor. There is an Evangelist at Asti, one at Alessandria, one at Spinetta, in which places are increasing evidences of faithful and self-denying labor.

Dr. Desanctis and Prof. Mazzarella give their united ministrations to a church in Genoa. They have established a kind of theological school in that city, to qualify in as short a period as possible, evangelists to meet the constantly increasing calls for such laborers in all parts of Italy. They thus render efficient service to all the churches of this rapidly growing religious body, by giving direction and aid in their Scriptural studies, to such as desire to preach the Gospel.

The religious services in Pisa were last year interrupted by violence, and for a time suspended; but now meetings are again held, and some who joined the mob, in assaulting

the brethren with stones, meet with them for prayer and the study of the Scriptures.

The largest number of those identified with the "Evangelical" or "Italian Church" is found in Florence. Last January the number of their communicants was more than 350. Many other towns besides those named above, are reported as having a greater or less number of converts from the Roman Church.

This brief account of the labors of one class of those who are engaged in the same great work in Italy, will give some idea of the progress of evangelical religion in this land. In some of the towns named above, and in many others, the Waldensians have churches, or evangelists, or colporteurs—besides, there are other laborers, supported by Societies in England and the United States, scattered all over this interesting country.

The field is widening every day, and the results of labor begin to appear in the conversion of sinners, and in the growth of be-

lievers in faith and practical holiness. The hearts of all who love Christ's kingdom will be interested in the spiritual prosperity of Italy. E. E. H.

#### NEW GRANADA.

Mr. Monsalvatgé writes from Carthagena, under date of May 2d, that he spends his time in visiting from house to house, in visiting the barracks, the prisons, and the hospitals, and every where proclaiming salvation by grace. He adds: "The Government and the people desire that I should establish evangelical (Protestant) worship publicly; but I cannot do it whilst the war continues." The reference here is to the civil war which distracts the country of New Granada. On this subject, the reader will find something in a previous article in this number of *THE CHRISTIAN WORLD*.

---

### THE HOME FIELD.

We give extracts from the Reports of several of our Missionaries in the Home Field, some of which are quite interesting.

**NEW JERSEY.**—A German Missionary in one of the largest cities of New Jersey writes as follows:

I have commenced to preach here every Sabbath in one of the Presbyterian churches. Last Sunday night we had a little congregation of about twenty-five persons. The field here around presents, among many discouraging, also very cheering features. Most of the large German population in this district is Roman Catholic, but, as there is no Roman Church in the neighborhood, we meet not with the constant opposition of the Priest, and among the forty-three families which I visited during the month, nine Romanists received the Holy Scriptures, and promised to read them prayerfully. I should feel very grateful for a selection of the valuable tracts which the Christian Union has published, especially to meet the wants of the Romanists.

Besides engaging in this missionary labor, much of my time has also been spent in visiting the sick and wounded German soldiers, who lie congregated here in a temporary hospital. They need all the spiritual aid possible; for profanity in its most appalling forms, is, alas! a very frequent occurrence with them. Even so near the brink of the grave, they are unprepared, and curse their Maker! I followed the more cheerfully the dictates of my heart to visit them, as I knew that your good wishes and prayers would follow me to these beds of anguish—though it lies not, strictly speaking, within the boundaries of the Mission which is here assigned to me.

You will be glad to hear that we have a very fine Industrial School for the poor here, which, with its flourishing Sabbath-school, speaks well for the benevolence of the ladies that conduct it.



I use all efforts to get as many children of the Romanists in as I can.

I feel the firm assurance, that our blessed Saviour, in whose name the Mission now has been opened here, will sustain and increase it by his mighty power; and prayerfully I trust that I shall soon be able to report to you also from here of many souls that flock like doves to the windows.

Your prayers have often sustained, and your wise, Christian counsel comforted me: may I not doubly hope to have both also for this new Mission field?

Pray for us and for your unworthy servant, and may the Father of all mercies give you health and strength to work for a long time yet in the great cause in which your life has been spent.

#### A BIBLE-WOMAN IN ONE OF THE GREAT CITIES OF THE SOUTH-WEST reports:

We have entered upon one of the most pleasant months of the year. Business more brisk, and labor more plenty. Every one seems to have something to do, and cheerfulness sits on every face, in comparison with a few months since. Even those whose loved ones have laid down their lives on the battle field, whose voice will never more greet their ears in tones of affection, seem to catch the spirit of hope from those around them, and feel more fully to trust Him "who doeth all things well."

Our mission work is certainly not less prosperous, and could you have looked in upon one of our five schools last Saturday, you would have seen one hundred and twenty-five little girls, of whom we are proud, and in another about sixty. These are model schools, (in our estimation,) considering the class of which they are composed. In these trying times, it is difficult to obtain permanent teachers, and so many sick and wounded soldiers are constantly coming in, and of course requiring continuous effort. But we do not complain, for, if rightly managed, all can be kept going. The three other schools are much smaller, but of just as much interest. I have succeeded in getting into one, several adults (between twenty and thirty,) who knew not a letter, and one girl of fif-

teen, a wife. They are also in our Sunday class. We have given our Boatmen's Church Sabbath-school over to one called the "Band of Hope," where they sign a pledge to abstain from the use of tobacco in any form, swearing, impure words of any kind, as well as all intoxicating drinks. Our boys all signed this pledge, and we cannot but *hope*, and *pray*, that they might *keep* it, but are fearful. I have made from twelve to twenty seven visits some days, and what our eyes have seen and ears heard, we could not describe to you or your readers; it needs to be *seen* to be realized. Suffice it to say, that in our sympathy and love, we would fain lead them to the Rock that is higher than ourselves, for our arm is too short to reach their case, unless followed by the sweet influences of the Holy Spirit. Visited Hospital, Jail, and Camp B\*\*\*\*. The last once a week. To-day had a very interesting time. There was preaching, praying, and singing, which we enjoyed very much. Many of them are pining and longing for loved ones at home, and strong men will weep like children at the mention of wife, mother, or sister. Some were trusting in the "Friend that sticketh closer than a brother." Distributed papers, tracts, and little books, by the hundred. All were eager and anxious for any thing to pass away the time, and yet be useful.

Many little interesting incidents, to us, have occurred in our walks through the lanes and alleys, that, to insert here, might look superfluous to you and occupy space in your Home Field better filled by others, but no less interesting to us, or less encouraging to the work. We still love it, and still feel a heart to thank God and take courage; and shall continue to feel so, as long as we can be the means of encouraging one degraded mother to make any extra effort to be neat, either in her house, her own person, or her neglected little ones. Then as we listen to her, "It is very kind of the likes of ye, to come and spake to us, and in faith we *will* try," with a lighter heart we can lead their minds, by a word of love, to think of God, as their Maker, kind Preserver, and gracious Saviour.]

Pray for us, without ceasing.

## ANOTHER BIBLE-WOMAN IN THE WEST WRITES :

I am reminded by the close of another month, that you will expect to hear from me again. For some reason, that I do not fully understand, I have visited, during this month, with more interest than ever before. Perhaps it is that I am better acquainted with those I visit. Yesterday, for the first time, I was rudely treated by a Roman Catholic woman whom I have never seen before. She seemed to know me and my work, and she advised me, if I wanted to make converts, to go to the infidels, who, she said, were plenty in the city, and not intrude into families who were born in the Church, and had their own religion. Her husband was not brought up a Catholic, and I think she did not like to have me talk with him, as he expressed liberal views of religion, so she contrived to send him out of the room on some errand, and then she invited me to leave the house. At first I felt like coming directly home, but then I remembered that this was the first time I had been ill-treated, so I kept on my visiting, and was kindly received.

During the month I have visited ninety six families. I have also visited the County Jail in Sycamore-street. I found there thirteen women! All treated me with respect, and listened to me with attention.—They were in four apartments. When I went into the first room, where there were four women, and the jailor locked me in, I felt very strangely, never having been in such a place before; but I soon found I had nothing to fear, only that I might not know just what to say to them. They received my tracts gladly—they have nothing to read there, and plenty of time for thought. One woman, a French Catholic, asked me to bring her a Bible!

As I was passing the room where the men are confined, I saw several looking through the bars. I asked if they wanted tracts, and with the answer "Yes," many hands were thrust through the bars. I said nothing to them, but gave each one a tract, and as they are so many together, I gave different kinds, hoping that they might be suit-

ble to different cases. Now that the poor fellows have time to think (and no whisky) they may be benefitted by reading.

I attended the Cathedral on Ascension day. I have seen nothing since I have been your Missionary that made me so sad. The foolish ceremonies seemed to me like the heathen worship of idols. I pity the deluded ones, who in their ignorance think they are doing God service by obeying their priests, but can that bishop and those priests be honest?

Excuse me. I see I am writing a letter instead of making only my monthly report.

I think your visit here did our schools and teachers good.

## OUR ITALIAN MISSIONARY reports:

THE Mission Sunday School in Grand-street celebrated its anniversary on the 6th of this month. The Italian class was invited, and teachers and scholars were present, as they were at Christmas day. We started from No. 15 Wooster-street, carrying with us two fine flags, one for the boys and the other for the girls, and it made a pretty good show when we were marching to Centre-street Presbyterian Church, where the celebration took place. When it was over, we stopped at Grand-street Presbyterian Church, corner of Crosby, where some refreshments were presented to the children. This was the first anniversary the Italian children have taken part in, and they were very much pleased with it. I am very glad and thankful toward God that my school has prospered till this day, when I look at the many oppositions I have had to encounter from the Italian Catholic Priests as well as from some other Italians of wicked disposition, who both tried all they could to prevent children from coming to my school, telling them that my intention was to turn them to Protestantism. But I have put my trust in God, who has brought their wicked counsels to nought. I am sorry that the landlord of the house where I live has raised the rent from the first of this month in such a manner that I find it difficult to maintain my family. Besides my usual expenses, I have very often to make some sacrifices in favor of one or another poor Italian who is



in distress, or without labor, and I cannot very well avoid such extra expenses because the Missionary's help is commonly first called for by those among whom he labors.

I humbly beg you to take this matter into your consideration, and, if possible, to procure me a small house where I may live and keep school, and the weekly meetings be unmolested. I should think this would also be the cheapest way, and not at all against your interest, as those rooms which I do not want can very easily be let to others.

I have made a distribution of some of the clothes that were sewed by the girls of the Sunday School. The articles which have been distributed consisted in shirts, undershirts, jackets, mantillas, aprons, and hats, and were in number 44 pieces. They caused many a cheerful countenance among the poor and needy children. I should like to

have a fresh supply of goods, in order to keep up the sewing school.

I have visited many families this month, and was generally very well received. I distributed two Italian Bibles, three New Testaments, and 100 pages of tracts in the Italian language. I solicit your prayers for me and my work.

**A NEW FIELD.**—The Committee have appointed a Missionary to labor among the French Canadian Romanists in the Northern part of one of the New England States. The young brother who has been recommended for this work is a student in the Senior Class of the Bangor Theological Seminary. He has had considerable experience in laboring among the class of people to whom it is proposed to send him.

---

## MISSIONARY INTELLIGENCE.

MISSIONARY intelligence, various and abundant, has come to hand during the past month. We can comparatively give but a few items, for the limited space we give up to this subject, allows us to do no more.

### ITALY.

We cannot forbear to call the attention of our readers to the very interesting account, which our Missionary Agent, the Rev. E. E. Hall, gives in another part of this number of *THE CHRISTIAN WORLD*, of the progress of the good work in Italy. The sum of what he has communicated in the shape of Missionary Intelligence, may be stated in few words. In addition to what is doing by the Waldensian brethren, aided by contributions from abroad, of which we have often spoken, the brethren of *THE ITALIAN CHURCH*, which comprises such men as Drs. De Sanctis, Professor Mazzarella, Pastors Gualtieri, Mogrini, Count Guicciardini, the Marquis of Cresi and others, is greatly extending its efforts and influ-

ences. Having commenced a seminary at Genoa, in which converts, young men, including several ex-priests of Rome, are preparing, by means of a short and special course of instruction, at the hands of the two first named brethren, to preach Christ as Evangelists and pastors, this new and vigorous body is already sending forth Missionaries to many cities in Northern and Middle Italy; opening chapels, establishing Sunday-schools, and in many other ways calling the attention of the Romanists to the true Gospel. No Missionary Intelligence from Heathen lands ought to be more interesting than this.

### FINLAND.

Our readers will find in the letter of Mr. Rosenius, our Missionary in Swe-



den, some cheering intelligence from Finland. Religion is reviving in that large, sparsely populated, poor, but Protestant country—a blessed fruit of the great distribution of the sacred Scriptures within the last few years; and as a blessed fruit of this resuscitation of the Truth, the spirit of missions has manifested itself in the churches in a very striking manner. First, collections have been made in behalf of a Missionary Society in Germany, that has some Missionaries in India; next two young men are sent over to Berlin to be trained for the Mission-work; and the next step will be the founding of a Missionary Institute at Helsingfors, the capital of Finland. Blessed be God for the “quickenings” of the Churches in Sweden and Finland, and to some extent in Norway and Denmark. The day is not distant when the Churches of all Scandinavia will come up to the Missionary work, and join those of England, France, Germany, Switzerland and America, in spreading the Gospel of our Lord through all the earth.

#### WESTERN NORTH AMERICA.

A few months ago we gave some notices of the labors of the Church Missionary Society of England, at various stations around Hudson Bay, in the north-eastern side of North America. That noble Society also sustains missions in the region westward from Hudson Bay. The Wesleyan Missionary Society has also Missionaries in that same vast portion of our continent. In the May number of *The Wesleyan Missionary Notices*, there are letters from the Rev. G. McDougall, and the Rev. Charles Stringfellow, two missionaries of that Society, who are laboring in that region, partly among the “servants,” or employed people of the Hudson’s Bay Fur Company, which has

many “Factories,” or trading stations in that country, and partly among the neighboring tribes of Indians. Mr. Stringfellow writes from Oxford House, which is connected by trade with York Factory on Hudson’s Bay. Mr. McDougall writes from the “Grand Rapids” of the Saskatchewan, an important river whose sources are in the Rocky Mountains not far from the northern boundary of the United States, and which after passing through Cedar Lake, Winnipeg and other and less important lakes falls into the Hudson’s Bay at Albany Factory. Mr. McDougall states several interesting facts respecting the country on the head streams of this river, which is equal in climate, soil and productions, to Canada-West in all respects, and whose mountain-streams abound in gold, as does the valley of Fraser’s River on the opposite side of the Rocky Mountains—a fact which will probably attract thither a large number of immigrants before long. In the “gold region of the Saskatchewan” live the Stone Indians, many of whom, Mr. McDougall informs us, have embraced the Gospel.

The same number of the *Missionary Notices*, contains an interesting letter from the Rev. Dr. Evans, of Victoria, Vancouver’s Island; relating to his own labors and of those of the Rev. Mr. Browning and other Missionaries who are preaching the Gospel among the miners in the valley of Fraser’s River. A letter also from Mr. Browning gives an account of his building a place of worship at Fort Gale; the contributors were “Catholics, Jews, Chinese, and one Methodist. Seven Chinese gave from five to ten dollars each!

Who can read of these attempts to cause the Gospel to be “sounded out” through the great hyperborean region north of us, by faithful men from Bri-

tain, without adoring God for it, and without uttering a heartfelt prayer, that great success may attend their efforts.

#### INDIA.

From India comes a mass of intelligence, embracing a multitude of facts, and instances of success, in no case very large, but in the aggregate such as to call for devout gratitude to the glorious Head of the Church. Blessed be God! several hundred Christian Missionaries are laboring in India—north and south, east and west, in all the “Presidencies” and Provinces, and in all the climates of that wonderful country—and we are not aware of any of them laboring in vain. The field is there “white to harvest,” and the faithful laborer is filling his arms with his sheaves. There are English, Scotch, Irish, American, Dutch, French, German, Swiss, Swedish Missionaries in this great field. They belong to the Episcopal, Presbyterian, Dutch Reformed, Methodist, Baptist, Lutheran, Moravian, families of the great Protestant Church, and the same Saviour smiles on the labors of them all; nor is it possible for man to decide which He blesses most! What a blessed proof of the essential oneness of all the true followers of Christ, notwithstanding the little differences which separate them into so many bands!

The Missionaries of the American Board in the Madras and Bombay Presidencies, as well as in Ceylon, rejoice in the steady progress of the work of the Lord under their labors. So do these of the Reformed Dutch Church at Arcot and the stations in its vicinity. Several of the Missionaries of the Presbyterian Board report encouraging facts in their late letters. The Rev. Mr. Calderwood at Ambala, had received three men and one woman by baptism. The Rev. Dr. Campbell,

at Saharumpur, had received eight new members, and the Rev. Mr. Fullerton, of Futtehgurh, reported the baptism of a man eighty years of age, and that of a young man.

The labors of the Baptist Missionaries in Burmah continue to be as interesting as ever. The Rev. J. L. Douglass, who has spent several years in that country as a Missionary, made some very interesting statements at the recent Annual Meeting of the MISSIONARY UNION, (which is the Foreign Missionary Society of the Baptist Churches of the North) at Providence, R. I., respecting the progress of the Gospel among the people of that part of India. “Burmah is still dark,” said he, “and yet much has been done. A great amount of pioneer work has been accomplished. The Scriptures and other books have been circulated, and are penetrating into all parts of the land. Buddhism is losing its hold on the popular mind. Persons have been found who had never seen a Missionary, and yet are believers in Christ. Judson waited long for the first convert, but before he died there were 10,000; more than 300 churches organized; and native ministers raised up.”

#### CHINA.

It is cheering to see that the Gospel is gaining an entrance into the “Middle Kingdom,” at several points along the coast—Canton, Hong-Kong, Amoy, Fuh-chen, Ningpo, Shanghai, Tient-sin, and other places. The Missionaries at all these cities, and in their vicinity, meet with encouragement. It is pleasant to think that their number now exceeds eighty. At Amoy, Ningpo and Shanghai, the converts may be counted by hundreds. The Missionaries of the Reformed Dutch Church of this country, and those of the Presbyterians (English), at Amoy, have been

much blest. So too, the Missions of the General Assembly's Board at Ningpo, and Shanghai. At the former city, notwithstanding its capture by the "Rebels," the good work goes on, and the brethren are rejoicing in several additions to the church, "two of the girls in the city, and the son of one of the elders, and two persons at Bao-ko-tah, one of whom is a man over eighty years of age. A few other hopeful cases of inquiry were found at Boa-ko-tah, which is a small town a few miles from Ningpo, one or two at Sanpoh, and a few in the girl's school. There is no interruption to Missionary work among the villages generally, and the people are eager to hear the Gospel."

On all hands it seems now to be conceded that the "Rebels" have little knowledge of Christianity, and less love for its self-denying doctrines. They are *destructives*, and will doubtless do something to prepare the way for the Gospel, by destroying idols and idol-temples, restraining the use of opium, and the trade in the same, prostitution, and some other flagrant immoralities.

#### SYRIA.

Although there is violent persecution at Homs, the general aspect of things in Syria in regard to the Gospel is quite encouraging—more encouraging on the whole than ever before. The

Saviour knows how to overrule even scenes of bloody persecution, and make them work for the promotion of His kingdom and glory.

#### NESTORIAN MISSION.

Connected with the Nestorian Mission there is now a force of 81 native helpers engaged more or less directly in efforts for the evangelization of that people. Sixty-one of these are also teachers of schools. The common schools embrace 624 male and 299 female pupils; and there are 47 in the male seminary, and 35 in the female boarding-school. Four hundred and seventy-eight hopefully pious persons in all have been admitted to communion with the mission church, of whom sixty-two were received during the last year.

---

A MUSSULMAN BELIEVER.—The Missionaries to the Nestorians meet with some cases of interest among Mohammedans. One Mussulman died recently at Oroomiah, who, in answer to questions addressed to him in his last sickness, said, "I believe Jesus Christ is God. I am a great sinner, but I trust my soul on Him alone, with confidence; for the Bible says he died for the sins of the world, and I believe it; and also for my sins he died." "Have you trust in any other?" he was asked. "No," he replied; "in Christ only."

---

### THE NEWS OF THE CHURCHES.

The news from various parts of Christendom is exceedingly interesting. We shall give it as far as our restricted space will allow.

#### ENGLAND.

The opening of the Palace of Industry, and the Anniversaries of the Religious Societies were the chief features in the religious news from England during the month of May. Of the

former, the secular papers have given ample notices. It was a grand occasion, somewhat chastened by the death of the Prince who projected it, and the absence of the Queen. The Anniversaries of the Religious Societies were



as usual interesting and well attended. Taken as a whole, they showed that there was progress during the last year, as attested by increase of receipts, and increase in the number of Missionaries and other agents employed, and results attained. The Reports of the British and Foreign Bible Society, the Church Missionary Society, the Wesleyan Missionary Society, and the London Missionary Society—the four greatest Societies—were full of the most interesting details. Whilst those of the Baptist Missionary Society, the London Tract Society, the London City Missions, the Home Missionary Society, (Congregational), the Hibernian Society, and others of the second and third classes as to resources and operations, were highly encouraging.

The tri-centenary celebration of the "English St. Bartholomew," on the 24th of August, is looked forward to with much interest. The two great bodies of Independents—the Congregationalists and Baptists, are resolved to honor the occasion with Memorials worthy of the great event which it commemorates—the extrusion of 2,000 faithful ministers from the Established Church, whose consciences would not allow them to sign the Act of Conformity framed by Parliament in the 2nd year of Charles II. Both are raising large sums for great religious objects, one of which is the erection of church-edifices. The Congregationalists have already subscribed more than £80,000. The English Presbytery of London, of which Drs. Hamilton, McCrie, and Lorimer are prominent, and well-known, and highly honored members, have resolved to raise, at least £10,000 for the endowment of a Theological College. For awhile there was danger that heated discussions might arise, that would lead to unpleasant controversies and

strife between the Independents and evangelical members of the Established Church. We are happy to believe that whatever unkind feelings of this sort may have existed a few months ago, have greatly, if not entirely, subsided.

Great efforts are making to carry the Gospel into the hotels and even the drinking saloons of London, and to counteract the influence of the public lectures of the Infidels, and the meetings of the Mormons, and not without success. The Bible-women, too, are continuing their humble but benevolent efforts in behalf of the ignorant and degraded, especially those of their own sex, and God is blessing their labors of faith and love.

On the 21st day of May a "memorial" to the memory of John Bunyan was "inaugurated" in Bunhill-fields. It is erected on the grave of the "Immortal Dreamer." The Earl of Shaftsbury presided, and spoke on the occasion. Messrs. Baines and Kinnaird, and Morley, and the Rev. Mr. Spurgeon made addresses. The "monument" is little more than the restoration of the former tomb, making it of Portland stone—it being intended to erect a "*monument*" at some future day.

Great and most laudable efforts are making by the brethren and friends of the Evangelical Alliance, to promote the spiritual interests of the foreigners, who may come to the Great Exhibition. Distinguished ministers from the Continent have been invited to come over and preach in various places of worship, and in public halls in London. Among those who have accepted the invitation we have remarked the names of Drs. M. Merle D'Aubigné and De Pressensé, from Geneva and Paris. The former, recently set forth at a *soirée* at the

house of Hon. Arthur Kinnaid, the nature and object of the "Memorial to Calvin" which it is proposed to erect in Geneva in 1864. A committee of distinguished gentlemen was appointed to raise subscriptions in London in behalf of the object. The hope was expressed that £10,000 would be raised in England.

#### SCOTLAND.

In the month of May were held in Scotland the General Assemblies of the "Free" and "Established" Presbyterian Churches and the "General Synod" of the United Presbyterian Church, as well as the "Synod" of the Reformed Presbyterian Church. These meetings were attended with the usual amount of interest.

But Scotland has of late been greatly agitated by what is called the "Lord Advocate's Education Bill," which proposes to make very considerable changes in the Common School system which has long existed in that country. The proposed Bill is much opposed by the Free Church because it gives too much control of the schools to the "heritors" and Parish Church authorities, and by both the Free Church and the Established Church, because it proposes to make to the Episcopalians and Roman Catholics specific grants for the establishment and maintenance of their schools! In other words it gives what Archbishop Hughes and his friends have so long been asking from the Legislature of New York; but hitherto, thank God, in vain.

#### IRELAND.

The Dublin correspondent of the London *Times* supplies some statistics of the Roman Catholic priesthood in Ireland.

There are 4 archbishops and 29 bishops. The total number of parish priests is 1036; of curates, etc., 1491. These are what are

called the secular or parochial clergy, for whose education alone the Legislature has made provision in the College of Maynooth. In addition to these there are about 520 "regulars," who assist the others in the performance of their various duties, but have establishments of their own. The total number of priests in Ireland, of both kinds, is 3058. The Roman Catholic population, according to the last census, is 4,490,583, which, divided by 3058, would give for each priest a congregation of 1468. Provision is made at Maynooth for 520 students. The course of study is eight years, so that about sixty priests would be turned out annually. The Roman Catholic places of worship in Ireland number 2339. There are 84 convents, 164 nunneries, and 117 monasteries and Christian Brothers' schools. In England and Scotland there are 1388 priests, ministering in 1019 places of worship; there are, besides, 60 men and 162 women belonging to the various religious orders. It may be mentioned here that there are 31 Roman Catholic members of Parliament, all Irish except the Hon. Mr. Howard, who represents Arundel.

#### FRANCE.

There has been a sort of truce for a few weeks past, to the quarrels between the Government of France and the Romish Hierarchy of the empire. The proposition of the Archbishop of Toulouse to have a tri-centenary celebration of the massacre in that city of some 4,000 Protestants, who were cruelly put to death in 1562, has created immense scandal, excited most lively sympathy for the Protestants among all honorable men, and overwhelmed M. Desprez, the Prelate, with shame. Several Protestant places of worship have been erected and inaugurated lately in France, among them two in Paris, one of which is the chapel of the Rev. Dr. Frederick Monod, who has at length attained an object very dear to his heart. Several of the Roman Catholic Bishops have been in much tribulation, because of the difficulties which the Government has thrown in the way of their going to Rome, to assist at the canonization of some

martyrs, who died for the faith in Japan—a ceremony which was to have taken place in May, but was postponed to June.

#### AUSTRIA.

In several places in Bohemia there are numerous conversions of Romanists to Protestantism. In the little village of Spalor, in the Giant Mountains, where there was not one Protestant till lately, no less than sixty men and women have solemnly abjured the Romish faith and openly professed the Protestant religion. They are very poor but worthy people. Pastor Molnar, of Krischlitz, a village five leagues distant, is the nearest Protestant minister to these interesting people. He visits them, preaches to them, has organized a church, and administered the Lord's Supper to those who seemed to be prepared to receive it.—They have bought a piece of ground, which will serve for a cemetery and the site of an humble church-edifice. But they greatly need help. One or two hundred dollars would assist them much at this moment; and we should be most happy to be the medium of forwarding that amount to them.

#### HOLLAND.

In Holland, as in Germany, there is a double movement. Truth is gaining ground; and Error is steadily advancing and becoming more fully developed and more clearly defined. Not only have Messrs. Huet of Haarlem, and Pierson of Rotterdam, pastors of French or Walloon churches in those cities, advanced most dangerous doctrines, but the Rev. Dr. Junius of Tiel, has encouraged worldly conformity and practices altogether at variance with the requirements of the Gospel. It is not to be wondered at, therefore, that the municipal authorities of Amsterdam not only appropriate money to sustain the City Theatre, but have recently given per-

mission for opening it to plays on the Lord's day evenings!

#### AUSTRALIA.

It is really cheering to read the accounts which come to us of the progress of Civilization and Christianity in Australia and New Zealand. In Australia, including Tasmania, there are a million and a quarter of people of European origin—mostly Anglo-Saxon and Protestant. There are now six Provinces, each having its own government, subject to the Crown of England. The progress of the Episcopal, Presbyterian, and Wesleyan churches has been most encouraging. In New South Wales, the capital of which is Sydney, there is a movement to unite the several Presbyterian bodies, which promises to be successful. The Wesleyan Australasian Conference, which includes Australian New Zealand, and the Fiji and Friendly Islands, reported at its last meeting 35,307 members.

#### OUR OWN COUNTRY.

We have to report that a few revivals of religion have taken place the last month; but we have to deplore the fact that the almost daily reports of battles fought, victories won, reverses suffered, armies dispersed, forts and batteries stormed, and cities captured, so absorb the minds of the people, that the Gospel does not gain that hearing which it ought to receive. In the months of May and June the most of our large religious Societies held their anniversaries, and the Boards of the Ecclesiastical Bodies made their Annual Reports. It is a subject that demands devout thanksgiving, that notwithstanding the war, there was so little falling off in the receipts of these great exponents of our religious progress as a nation. In some cases there was a positive advance. To God be the glory!



## MISCELLANEOUS.

PROCEEDINGS OF THE GENEVA CONFERENCE OF THE EVANGELICAL ALLIANCE, HELD IN SEPTEMBER, 1861. Edited by the Rev. Gavin Carlyle, A. M. Such is the title of a beautiful octavo volume, published in Edinburgh, containing the Reports and Speeches, either entire or abridged, made at that great Protestant Convocation, at which every Protestant country and Protestant denomination was represented—probably the most important religious assembly or council which has been convened since the early centuries of Christianity. These Reports and Speeches related to nineteen different subjects, all of them important, some of them profoundly so, in the present state of the world. Many of the Reports and Addresses display abilities of the highest order, in proof of which we may refer to those of Professor St. Hilaire upon the State of the Peasants and Artizans of France, of Prof. Ernest Naville upon Scepticism, of M. Bauty and Dr. Grandpierre upon Doctrine and Life, of Dr. Merle d'Aubigné upon Calvin and the Reformation of Geneva, of M. Rougemont upon the Churches of Eastern Europe, Count Agenor de Gasparin upon Christian Brotherhood and Polemics, Prof. Dorner upon Christian Individualism, Rev. Dr. Thomson and Prof. Godet upon the Christian Sabbath, and several others. It has been justly said that "Every Paper read and every Speech delivered had been prepared with the greatest care."

The subjects treated are exceedingly various, comprising, in addition to those just named, Christian Missions, the Conversion of the Jews, Sunday Schools, Italy and the Gospel, Religious Liberty, Influence of Civil and Religious Liberty on Roman Catholicism in the United States, British Colonies, Rationalism in German Switzerland, Religious State of Germany and Denmark, Recent Revivals of Religion.

Many of the Reports and Speeches—indeed most of them—were made in French and German and have been translated into English, evidently by a competent hand. The whole work has been gotten up with great judgment and good taste. Mr. Carlyle has executed his task admirably. And we do not hesitate to say that if any man desires to know the state of the world, so far as the great subjects treated in this volume are concerned, he cannot do better than to read its pages most carefully. Some copies have been sent over to Mr. Anson D. F. Randolph, bookseller, No. 683 Broadway, (New-York), who will be happy to supply those who desire to have the work. The price is two dollars when sent by mail, or \$1.75 when sold at the counter, or sent by private opportunity. On the same terms any of our subscribers and patrons may obtain it at the Society's Rooms, 158 Chambers-street.

We will only add that the copies sent to this country have the sixteen beautiful medallion photographs of Drs. Merle d'Aubigné, Malan,

Grandpierre, Tholuck, Krummacher, Wilson, Meille, Gaussen, Guthrie, de Pressensê, Cappadoce, G. Monod, Lord Roden, Prof. St. Hilaire, Baptist Noel, and Sir Culling Eardley, which alone are worth the price of the book. We hope that those who desire to have this most interesting work will lose no time in applying for it.

**ANNIVERSARY AT BOSTON.**—The Anniversary of the American and Foreign Christian Union, at Boston, was all that we could desire. A brief but clear statement was read by the District Secretary, the Rev. Joseph Emerson, and an admirable sermon was delivered by the Rev. Dr. Storrs, of Brooklyn, N. Y.

**GENERAL ASSEMBLY AT CINCINNATI**—The Financial Secretary was heard with attention by the General Assembly of the (N. S.) Presbyterian Church, which met at Cincinnati, in behalf of the Society. That body has often passed resolutions in its favor.

**GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH.**—This Body, which met at Pittsburgh, Penn., was addressed in behalf of the Society by the Corresponding Secretary. Resolutions were most cordially and unanimously adopted, recommending the Society to the liberal support of the churches under its care.

## BOOK NOTICES.

" **LIFE-PICTURES FROM THE BIBLE; and THE BEAUTIES OF IMMANUEL**, are two admirable volumes from the pen of the Rev. Leroy Halsey, D.D.; and issued by the Presbyterian Board of Publication. Dr. Halsey is the author of another work of kindred character, entitled: "Literary Attractions of the Bible." These are works pervaded by a spirit of profound reverence and admiration for the Sacred volume, and its adorable Author, and deserve to be read by all who desire to be well instructed in the most wonderful Book in the world, and acquainted with the beauties of Immanuel. Immanuel! God with men! How can we speak this glorious name without an outburst of heartfelt gratitude and joy? Dr. Halsey does well to employ his pen on these noble themes and the Board of Publication do well to give the fruits of his pen to the public.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY TO THE 1ST OF JUNE, 1862.

MAINE.		MASSACHUSETTS.	
Portland. Ladies' circle in High-st. Con. Ch. & Soc.,.....	42 00	Oakham. Cong. Ch. per F. N. Peloubet, 1st Con. Ch., by B. W. Pattison, Tr.,.....	13 00
NEW HAMPSHIRE.		Greenwich Village. Dan'l. Parker,.....	1 00
Canaan. Rev. Mr. Gerould,.....	1 00	South Deerfield. Monument Ch. in full of L. M. for Chas. Ames, 1st Ch. a bal.,.....	15 00
Hampstead. Elizth E. Calef, to complete L. M. for Chas. Henry Day,.....	15 00	Shelburn Falls. A part of the Legacy of Ira Arms, by E. Maynard, Ex.,.....	1 00
VERMONT.		Salem. Mrs. Elizth Phillips,.....	200 00
New Haven. S. H. Hoyt,.....	1 00	" J. H. Towns,.....	30 00
			10 00

Boston.	Wm. Ropes,-----	20 00
"	Old So. Church, add.,-----	9 00
Harvard.	Mrs. Jemima Barnard,-----	2 00
Boston.	Miss Sarah B. Choate, to complete L. M. for herself,-----	10 00
"	Bequest of Miss Phoebe Winslow, by J. Huntington Wolcott & W. T. Eustis, Exs.,-----	500 00
Chelsea.	Mrs. Han. Eastman, to complete L. M. for Rufus Emerson Eastman,-----	10 00
Oxford.	Con. Ch. and Soc.,-----	30 00
Boston.	A Lady,-----	1 00
Beverly.	Dane-st. Ch. and Soc.,-----	31 87
Townsend.	Con. Ch. and Soc.,-----	6 63

## RHODE ISLAND.

Providence,	Central Ch. and Soc., add.,-----	14 00
"	Beneficent Con. Church for Italy,-----	155 50

## CONNECTICUT.

Stamford.	1st Pres. Church, add.,-----	10 00
New Canaan.	Beq't of Dorcas St. John, by W. L. Waring, Ex.,-----	50 00
New Haven.	3d Con. Ch., add by W. Atwater, Tr.,-----	3 00
"	A Friend,-----	8 00
Middletown.	1st Ch. and Cong.,-----	41 00
New Haven.	Centre Ch. and Cong. Mrs. Abby Salisbury, \$100.— Prof. E. E. Salisbury, \$100. Others \$192 07,-----	392 07
"	North Ch. and Cong.,-----	91 02
"	Chapel-st. Ch. and Cong.,-----	56 29
"	Howe-st. " "-----	21 10
"	South " "-----	48 34
"	College-st. " "-----	36 30
"	College " "-----	16 00
"	3d Ch. and Cong.,-----	73 08

## NEW YORK.

N. Y. City.	Gun-boat Arthur in the Gulf Stream,-----	2 00
"	H. M. Schieffelin,-----	35 00
Rye.	Presb. Church, Rev. C. W. Baird,-----	25 83
N. Y. City.	Anson G. Atterbury a L. M.,-----	30 00
Rochester.	J. Cochran,-----	3 00
Ogden.	Presb. Church, bal.,-----	4 00
Union.	" "-----	7 88
Whitehall.	Presb. Ch., J. H. H. Parke in full of L. M. for Mrs. M. Edmonds,-----	10 00
"	Mrs. M. C. B., to make her son, Cyrus T. Boardman, a L. M. in part,-----	10 90
"	Others,-----	17 00
"	M. E. Church,-----	2 04
Troy.	1st Presb. Church E. C. W., to make Mrs. E. C. Williams a L. M.,-----	30 00
"	S. Norton, L. M. in part,-----	10 00
"	Others,-----	50 16
N. Y. City.	Sundry donations to Mr. G. Constantine,-----	55 00
"	W. S. Gilman,-----	50 00
"	David Hoadley,-----	50 00
Saratoga Springs.	Jacob Myers, M.D.,-----	1 00

## NEW JERSEY.

Paterson.	Presb. Ch., Rev. E. Cheever,-----	10 00
Newark.	2d Presb. Chur. by C. S. Ward, Tr.,-----	53 64
Trenton.	A. G. Richey, \$5, E. W. Scudder \$5,-----	10 00
Allentown.	Presb. Church,-----	12 50
"	M. E. Ch.,-----	3 90
Middletown.	A member of the church,-----	20 00

## PENNSYLVANIA.

Carbondale.	A Fr end, to constitute Rev. T. Sydenham Ward a L. M.,-----	30 00
Philadelphia.	J. Yeocum, \$1, Rev. S. O. Wylce, \$1, Thos. Potter, \$5, Rev. Mr. Ladd, \$1, Jas. Hogg, \$10, Wm. J.	

Philadelphia.	Hogg, \$1, Mrs. S. Horner, \$1, Mrs. Geo. Gordon, 25c., Wm. Wilson, \$2 50, C. W. Roberts, \$2,-----	24 75
"	Mount Zion M. E. Ch.,-----	12 00
Manayunk.	1st Bap. Ch. in part of L. M. for Rev. A. J. Hay,-----	12 00
"	Old Bapt. Ch., Dr. Winters,-----	4 50
Kensington.	Pres. Church, in part L. M. for Rev. W. T. Eva,-----	14 21
Philadelphia.	Coll. by Misses Austin & Gano,-----	68 00
"	Widow's Mite,-----	.08
"	Mrs. M. R. Mitchell for Florence, Italy,-----	5 00
Westchester.	Rev. W. E. Moore,-----	5 00

## DELAWARE.

Wilmington.	Hanover-st. Presb. Ch., by J. B. Porter, Esq.,-----	17 43
"	Rev. Mr. Aikman's chur.,-----	42 00
Stanton.	Mrs. Lynam,-----	5 00
Red Clay Creek Ch.,-----		13 08
Lower Brandywine Ch.,-----		4 59

## KENTUCKY.

Louisville.	2d Presb. Church, by Rev. J. McDevitt for Mis'y. Sch'l.,-----	10 00
-------------	---	-------

## MISSOURI.

St. Louis.	Collected by Mrs. Maltby for the Mission Sch., from Mrs. Dr. Post, \$1, Mrs. Hazzard, 25cts., Mrs. Gay, 50cts.,-----	1 75
------------	--	------

## INDIANA.

Moorfield.	Walter Scott,-----	3 00
Portland Mills.	Asa Fordice, for L. M.,-----	5 00
"	Jos. Fordice, \$2, Rev. Mr. Dixon, \$1, R. Spencer, \$1, Mr. Ramsey, 50cts., Mr. Nicholson, \$1, J. Dryden, \$1,-----	6 50
Waveland.	J. Milligan & Son, \$1 50, J. J. Milligan, \$1, A. Buchanan in full of L. M., \$7 50,-----	10 00
Monrovia.	J. Bullard and Wife, \$2, U. Ballard and Wife, \$2, Ellen Stacy, 50c., Sarah Ballard, 25c., P. Johnson, \$1, Another Friend, 25cts.,-----	6 00
Kingston.	Thos. Graham, 50cts., Thos. Hamilton, 40cts.,-----	.90
Greensburgh.	Mrs. J. Hamilton, in full for L. M., \$10. Mrs. E. J. Hamilton, in full of L. M., \$10. T. M. Hamilton, \$2. Mr. Hokin, 50 cents. Miss N. Thompson, \$3. R. Hamilton, 50cts.,-----	26 00
Greencastle.	Rev. J. M. Sadd & Family,-----	5 00

## OHIO.

Cleveland.	Mrs. Elisha Taylor,-----	30 00
Cincinnati.	Jas. Taylor, \$5. T. W. Ladd, \$5. L. Coffin, \$3. H. H. Smith, \$2. Another Friend Smith, \$1. T. Shipley, \$1. A Lady Friend, 50cts.,-----	17 50

## MICHIGAN.

Ann Arbor.	Rev. J. Patchin,-----	1 00
Nahma.	Mrs. Harriet Lyon,-----	5 00

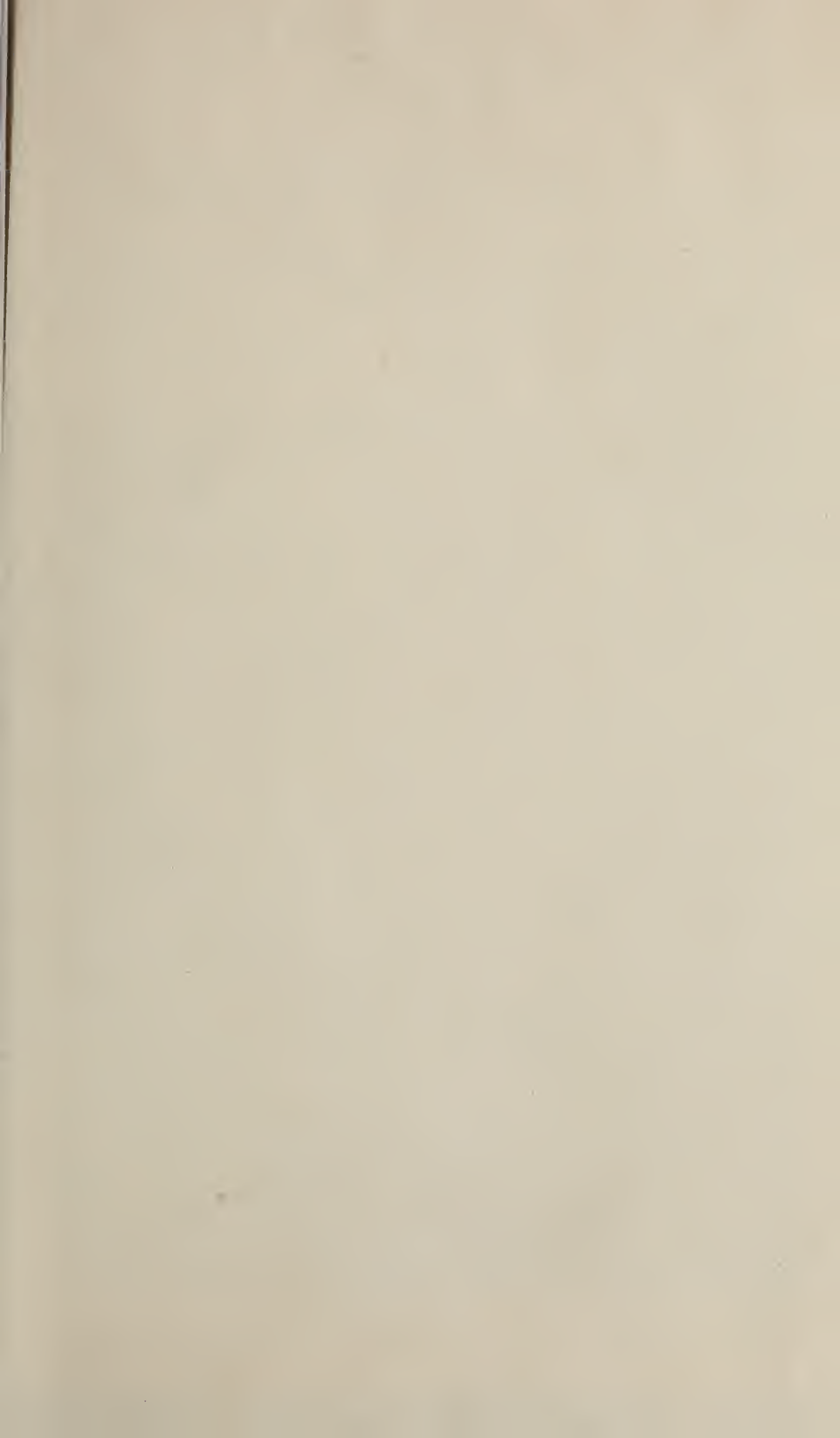
## WISCONSIN.

Delevan.	Con'g. Church by E. H. Chandler,-----	15 65
----------	---------------------------------------	-------

## CANADA.

Gulph.	Collection,-----	23 00
Bowmansville.	"-----	19 00
Peterboro'.	"-----	21 87
"	"-----	15 00
Goderich.	"-----	14 00
Strathroy.	"-----	3 00





**For use in Library only**

For use in Library only



